

From the National Anti-Slavery Standard.
Truth is our Weapon, God our Defence.

We feel more and more every day how essential it is to success that we remain true to that great leading feature of our enterprise, the advancement of our cause by 'moral suasion.' We know that a goodly number of those who have herebefore relied on the 'power of truth,' are sick of its inefficiency, and are exchanging it for the 'selfishness of the human heart.' Truth has become too old fashioned a weapon, and they are, many of them, already taking up with the 'wisdom of the world,' which is foolishness with God. They are 'changed' men, and some of them take delight in it. They can hardly be recognized, so widely have they diverged from those measures in the use of which we found such essential service in the earlier part of the struggle. Once they moved onward in the calmness and self-possession of the higher principles of whose nature were accented to activity in the cause of the suffering and the dumb. Then, their 'plan' was in the words of Elizur Wright, Jr., 'the gospel plan'; then, they sought 'not to abolish slavery by a forced legislation, but to correct the public opinion on which law in a free state was based; then, they applied to the subject of slaves the principles of the Bible, in the spirit of the Bible,' 'then sought to effect its destruction, 'not by the physical power of the free States,' then they declared the 'great object of all their efforts to be, to get the heart right, and the head would devise the plan,' then they besought us not to 'touch the political details of this subject,' till the national vision was purged, the NATIONAL CONSCIENCE QUICKENED, and the NATIONAL HEART PURIFIED.' Then they declared, 'they did not summon the many—for the many never muster in such a cause as this, till they see unequivocal signs of triumph. We do not want the many—but the true-hearted, who are not skilled in the weapons of carnal warfare. We want but one class of men,—be that class ever so small, we want only those who will stand on the rock of Christian principle.' And are they not changed? Who would have supposed that five years could have wrought such a change? Then, they were moral reformers,—now, they are politicians.

It is extremely painful to behold men on the 'qui vive' for office, their imagination on the rack, subjected to all the anxiety of suspense, acute as it is dark, the desire of triumph, the wretchedness attendant upon defeat, the waking of passion vigorous and uncontrollable, and the sullenness of despair, who were once engaged in a conflict with the giantism, a great difference between a unilateral reformer and a politician. The one sense of necessity trouble himself with much trouble. He is seeking after power. Power is the lever by which he moves slavery off its base, and that power can alone be found in numbers. If he cannot count a majority, his labors are worse than useless, unless so far as they tend to give him eventually the majority. It is the democracy that the third party must have. On his plan, a minority has no influence. He eschews any influence as absolute, save that of counting heads. The moral reformer summons not the many. Standing on a lofty point, he speaks with the inspiration of truth, and declares in the language of Gerrit Smith, that 'the many will never join such a cause until they see unequivocal signs of triumph, and that THE MANY we do not want.' Who can look upon Mr. Smith's descent without exclaiming—Save me, O God! lest I step in the slippery path, and my heart and conscience fail me. Mr. Smith may make the mighty effort, and keep his heart stayed on God; but for our life would we make the venture.

The Syracuse Convention decided that there was a difference between 'voting' and 'moral suasion.' What 'moral suasion' was, the Convention did not decide, but voting they declared to be not moral suasion, but the exercise of power itself, thus declaring that power is what they were after, and that they were under religious obligation to wield what they had that it might bring forth fruit. There was a difference of opinion, as was said in our report of that Convention, about the use of means to obtain power. Alvan Stewart, who is the life and soul of the third party, who first of any man moved distinct political resolutions, the man who said the third party must have path masters nominated, and it will be done—the man who has more of the head to plan, and energy to execute, than all the rest put together, told us that 'bread and butter must operate as the grand stimulus'. We quote his words taken down at the time. 'Tis a sad falling off, enough to make one weep. 'Voting,' says the Syracuse Convention, 'is the actual exercise of power.' It is then physical suasion. It is coercive in its character. It appeals to the interests, the passions, the prejudices of men, for it holds out the hope of individual preferment. It seeks to convince only to enable it to drive. It persuades until it is the strength and then scourges us, lest we let it which it can take us. This was said in the letter of office to the editor of the Standard, when he asked the question, 'What is the Rock of their salvation?' The tempest may blow about it, and the storm may buffet it in fury; the floods may dash in their strength at its base, and the lightnings play upon its summit,—firm as the everlasting hills it stands secure, for God stedies it with his mighty hand. There we are safe. The balmishments of power, the reverence for reputation, the desire for fame, the shouts of friends, or the hisses of foes, all, fall harmless at the feet of him who stands on the rock of 'Christian principle,' and prefers the approbation of God to the huzzas of the triumphant. But who can tell how deep, how damning the fall of him who betrays his trust? The danger arising from such a course as the third party politicians are pursuing, appears clearly evident in the cautiousness they manifest. They are shifting their position, and are evidently seeking for a place where one has felt the same embarrassment which William Goodell did, when he could 'not tell where he should come out,' but groping his way, like a blind man, he has come out at last a thorough party politician.

'Men may live fools, but fools they cannot die.' There will be a sober second thought, an hour when conscience will do her for—she is a stern monitor—and when the excitement of an election shall have passed by, there will be many among who will look upon the business of 'making good roads,' in order to overthrow slavery, something rather too small for men who for years have stood in the gap between the victim and their ruthless tyrant, and rung in their ears the threatened judgment of an dignified God unless he did works meet for repentance.

Elizur Wright's pamphlet entitled 'Sin of Slavery.'

Declaration of Sentiment, by T. D. Weld.

H. B. Stanton's speech, 1835, and Gerrit Smith's speech at Peterboro, 1835.

It is but proper we should state that the remark was made by Mr. Stewart in reference to the establishment of a new paper, which idea did not take very well.

From the Emancipator.

General Garrison.

Below is the constitution of the society which General Garrison joined in 1791, and about which he said such contradictory stories.

Thirty-one years after he joined it, he boasted to his Ohio constituents, that he had faithfully performed the obligations it laid upon him. Some years afterwards, he tries to make the slaveholders believe that his name was a sort of floating vision dimly discerned by his memory. After the lapse of eighteen years moreover, the distinctness of his recollection is wonderfully revised, and he has no hesitation in saying that 'humane' is 'known to be the ONLY name by which the society was really distinguished.'

Now, look at the constitution, and you will pity the man whose servile fears have prompted such statements:

CONSTITUTION OF THE VIRGINIA SOCIETY, For promoting the ABOLITION of Slavery, and the Relief of Free Negroes, or others, unlawfully held in Bondage, and other Humane Purposes.

From a full belief that 'the Lord's mercy is over all the earth, and he created mankind of every nation, language, and color equally free, and that slavery in all its forms, is an abominable and detestable violation, and an odious degradation of human nature; That it is inconsistent with the precepts of the gospel, of doing to others as we would they should do unto us; and that it is not only a moral, but a political evil, which tends, wherever it prevails, to deprave the morals of the people, weaken the bands of society, discourage trade and manufactures, and rather promotes

arbitrary power, than secures the just rights and liberties of mankind; believing also, that the societies already established in other parts of the world, for promoting the abolition of slavery and the slave trade, have been of real advantage in manifesting the unrighteous policy of the one, and the iniquity of the other;—and that the efforts of the friends of man, and contributing our mite to the cause of humanity, and the promotion of righteousness in the earth, have associated ourselves, under the title of 'The Virginia SOCIETY for promoting the ABOLITION of SLAVERY and the relief of free negroes, or others, unlawfully held in bondage, and other HUMANE PURPOSES.'

For effecting these purposes, the following Constitution is adopted:

ARTICLE I. The officers of the society shall consist of a President, Vice President, Secretary, Treasurer, nine resident members, and two corresponding members, in the limits of each District Court, all of whom, except the acting committee, shall be annually chosen by ballot.

The articles omitted relate to the management of business, duties of officers, &c.

IX. Two-thirds of the members present at a half yearly meeting, shall have power to expel any person whom they may deem unworthy of remaining a member,—and no person shall be a member who holds a slave, or is concerned in the unrighteous traffic of buying and selling slaves, or any form of human beings.

X. No law or regulation of the society shall contravene any part of the constitution, nor shall any alteration in the constitution be made, without my proposal at a previous meeting.

From the New York Evangelist.

Thomas Campbell.

To the Editors of the Evening Post:

You must have noticed the remarks of Campbell, the poet, made in the General Anti-Slavery Conference in London, about the American poet. The objectionable matter in his otherwise excellent speech was this. In asking the literary men of America to write on the subject of slavery, he said to the delegation from the United States, 'tell them not to let it be in verse. The Americans have noble heads for prose; among them they have the first writers in the world—but in verse—! I will say nothing; it may do very well to run upon all fours, but it cannot rise.'

This speech Campbell never should have made, for many reasons—it was unjust and indecent, and had the fact been true, Campbell is the last man who should have said anything about it. Our feelings as Americans were injured. I was a member of that Convention, and I heard these remarks with pain. After I saw the poet at his own house on several occasions, and he often introduced the subject, and said much about it. He seemed to be deeply grieved and mortified at the course he had taken, and requested me to make his peace with my countrymen. He said that he had not the faintest idea of making a speech or saying one word, when he entered the Convention—not used to addressing public assemblies—was troubled with nervous excitement, which exceedingly agitated him when he spoke, and that it was in an unguarded moment he made, as he termed it, 'that odious and indecent speech.' He asked me if I supposed his speech would be generally known in America, and severely criticised. 'Well,' said he, 'will your countrymen forgive me if I repeat?' I said, 'we are not destitute of generous feelings in America, and although I am sorry you made the speech, yet I doubt not that when your feelings are known across the water, you will be still loved and admired by our people!'—'Well,' said he, 'I will make all the atonement I can, I will write you a note authorizing you to tell what my feelings are, requesting you to make the facts of the case generally known.'

The editor of the Emancipator has been very diligent, of late, in giving his readers intelligence respecting the results of the political movements of abolitionists. From the complexion of his paper, one might almost suppose J. G. Birney would receive the vote of the entire north. But if he is as much mistaken in regard to other States, as he is concerning New Hampshire, the British members of the Lord's Convention to whom Mr. Birney was introduced as 'the most promising candidate for the President of the United States,' will be little surprised when they come to read the state of the votes. All doubtless has been done in this state towards 'the formation of a party,' that will be, and that is nothing. Of how many other States may this be, and to what extent? And to leave each man to take his own course in relation to that matter.

Resolved, That while the New-Hampshire Abolition Society does not feel at liberty to condemn the course of those individual abolitionists who choose to form a third political party, it has no design whatever to participate in such a movement, either directly or indirectly,—choosing to stand entirely uncommitted on the question, and to leave each man to take his own course in relation to that matter.

The last Abolition Standard contains the doings of a part of a meeting of the Executive Committee of the N. H. Abolition Society, in which they

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A crisis has arrived in the cause in which we are engaged, which requires firm but cautious steps. We feel that we have come short of doing what should be done, and perhaps what we might have done. Our numbers are small, and in the hands of the oppressor, there is power. But our confidence is not in us, nor our trust in the arm of flesh. We feel that the cause of God—the cause of a great moral machinery which is moving the world, and which is to turn and overturn, until He whose right it is to reign reign supremo in every heart.

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George Thompson.

Correspondence.

[INSERTED BY REQUEST.]

BOSTON, Aug. 18, 1849.

To our highly esteemed fellow-citizen, and devoted friend of universal liberty, Wm. LLOYD GARRISON, greeting:

The blacks preponderate it is overwhelmed! But surely says of such out-argumentation? Of our pleasure to ourselves—a man make a fool of him like a man burns off his trout to hear J. C. Collier's word! And that I would—how modest! how rare, reader, do you say? long, long of Commercials and the like much pleased with the survey? If you are an abo-very much sentimental inher-ying specimen of Mr. Gar-son in waiting on the lung, exception, to a point of rea-raw the conclusions in-cessus retreat, far away from to my own self-interest, propriety, go a little fat-

ing, "judicious"? But how to remember them who have interred us? He could not utter a single rebuke, or see, in reference to Amer- opportunity was thus long-estimated against these dis-hands were red with dis-rioting upon the great, miserable slaves!

abounding States, he says-epoch. I travelled with the subject of slavery, south about. It is not part to proclaim liberty to and spare not against the ready—to call upon those who come to me case from friend Gurney had sub-It was his object to preach the human heart should be

thing worse than silence, hers, should have excited his soul. He speaks of as deceitful and palliative; to utter something in the slavery, it is done in a produce very little if any instances:

my wish is, that he may wish, to the help of there come again we are am-ition, in the treatment of

the perversion of language, and inec-

ency. In a just sense, it makes slaves of others, good and chattels, to either kind or consider-

may be to his equals or and others like him; but

that which is just and on their necks and manacles their equality with them dove will be instantly

those faithful abolitionists, truly! any man, deal in abuse?

those foolish abolitionists, the spirit of honesty and right names, and who, saves covered with re-

arks! Far be it from me to say that there

the slave-stealers sole pole of salvation; or to

the purity of our common Chris-

the meaning of this lan-

guage, whether they keep

them by fraud, or are plun-

derers they claim property!

certainly of Satanic ori-

ce! The slaves are hum-bled, beaten, tormented, and

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